Routledge, Katherine. 2005. *The Mystery of Easter Island*. New York: Cosimo Classics. A reissue of the famous book, available in either hardcover or paperback (9 x 6x 1.4 inches). *Rapanuiphiles will be amused to read on the copyright page that the material is copyrighted and that "The Mystery of Easter Island was originally published by Adventures Unlimited 1919" (Adventures Unlimited didn't exist before 1985!).*

Tahiti Pacifique, 2008. No.203, for March. (tahitipm @mail.pf)

Tok Blong Pasifik. News and Views on the Pacific Islands. 2007. Vol. 5(2). Pacific Peoples Partnership, 407-520 View St., Victoria BC. Canada V8W Ij6.

Winterson, Jeanette. 2007, *The Stone Gods*. Hamish Hamilton, London.

The Journal of Samoan Studies (JSS) is an annual publication from the Centre of Samoan Studies at the National University of Samoa. Below is a list of the papers in Volume 2, a special issue on Samoan archaeology, guest-edited by Tautala Asaua and David Addison. A free 6.5 MB PDF file is available from Addison (add1ison@gmail.com) and individual PDFs can be requested from the authors. For a hard copy contact NUS Publications Manager Telesia Lafotanoa (t.lafotanoa@nus.edu.ws).

1. A view from the West: Samoa in the culture history of 'Uvea (Wallis) and Futuna, C. Sand; 2. A GIS based model for the prediction of archaeological sites: Manu`a Islands American Samoa, A. Morrison; 4. T. Ishimura and T. Inoue, Archaeological excavations at the Si'utu midden site; 5. H. Martinsson-Wallin, G. Clark and Paul Wallin, Savai'i Island Monuments and people: The longevity of monuments: The past in the present - a report of the state of the Pulemelei Site, Savai'i, Samoa; 6. D. Addison and T. Asaua, 100 new dates from Tutuila and Manu'a: Additional data addressing chronological issues in Samoan prehistory; 7. E. Q. Winterhoff and D. E. Rigtrup, A tale of two quarries: Investigating prehistoric basalt adze production on Tutuila Island, American Samoa;. 8. S. Eckert and F. Pearl, Report on analysis of Polynesian Plainware from the Ulu Tree Site, Tutuila, American Samoa ; 9. S. Eckert, Ancestral Polynesian Plain ware production and technological style: A view from Aganoa, Tutuila Island, American Samoa.

LETTERS TO THE EDITOR

Dear Editors:

I write as a concerned art writer, a professional with a history of involvement in environmental concerns that parallel my artistic interests. I followed and supported Bill Vazan over the years, worked on a catalogue of photos by Vazan, etc., and I included a chapter on Vazan in my book of interviews with environmental artists published by SUNY Press (*Art Nature Dialogues: Interviews with environmental Artists*). My hope was that I was integrating Canadian art and sculpture into an international context by including Canadians such as the recently deceased MicMac artist Mike MacDonald, who created healing gardens as artworks. I was in Chile when news broke in the international press about Vazan's arrest for disturbing the sacred stones on Easter Island. I was in Punta Arenas working with a Chilean sculptors' art symposium, and was contacted by the editor of *Sculpture Magazine* in Washington DC and wrote up this news as an article for Sculpture (www.sculpture.org) that was subsequently published. It so dismayed me that I determined never to work again with Vazan. All this is to say that *Canadian Art Magazine* deserves a real kick in the ass for having published his report. Who is responsible for this? The Editor? The same goes for CBC - why was there no criticism? Is it because they want to protect their fragile cultural icons, even when they are wrong? Or was it simply negligence? I believe the latter is rampant in Canada's University Fine Arts and so-called professional arts milieu. My real concern is Canada's seeming blindness to what is right – and that the ethics of art does finally matter. So I congratulate Dr Beverley Haun and *Rapa Nui Journal* for publishing an obvious comment on the wrongful events that occurred.

Sincerely, John K. Grande

(Author of Balance: Art and Nature (*Black Rose*, 2004) *Art Nature Dialoguers* (Suny Press, 2005), and *Dialogues in Diversity.* (www.grandescritique.com)

Dear Editors:

"Who was Antoni Pujador-Manuheuroroa? (1948-1993)" I received my copy of the *Rapa Nui Journal*, Vol 22(2) for 2007 and in pages 161-162, I read Maria Eugenia Santa Coloma's review of my book, "*Isla de Pascua: el Sueno Imposible de Antoni Pujador*" (Ed. Sirpus: Barcelona 2006). For unknown motives, the review omitted all aspects, especially regarding the political contemporary history of Easter Island (pp. 185-272). Pujador played a leading role in the political arena between 1987 and 1993 and for which he was honored with the native cognomen "Manuheuroroa" in recognition of his own merits because of his devotion to the interests of Easter Island; he had the honor to be appointed Spokesperson and Member fully entitled to represent abroad the "Consejo de Jefes de Rapa Nui" all over the world, perhaps the first and only foreigner who had this office; loyal to this political commitment he became an idealist defender of the cultural Rapanui rights. Since 1994, in the cemetery of Hangaroa, there is a marble gravestone, on which the following sentences are engraved in Spanish: "Antonio Pujador E. Manuheuroroa. He died in Barcelona, Catalonia, Spain on 11 August 1993 at the age of 45. Member of the Consejo de Ancianos of Rapanui. Tireless Spokesperson abroad, his Ashes rest among the Matato'a (the "Rapanui warriors") who have built its History and have planned its future." In my opinion the "impossible dream" came true after his death: to stay in Rapa Nui among his "*taina*" forever.

Best regards, *Francesc Amoros, CEHI-University of Barcelona*

Dear Editors:

I would like to express my most sincere gratitude for the wonderful autumn issue of the RNJ; I have just finished

reading it. Thank you for your paper about the modern petroglyphs at EI! It was quite a surprise to learn that pupils can make them during the creativity classes; this is a serious and difficult question for, in a couple of years, the new designs will be almost undistinguishable from the old petroglyphs due to weathering. It was also very interesting to read the discussion by Hunt & Lipo vs. Flenley & Bahn concerning the arrival of the first people to the Navel of the World; the question indeed is not very easy to answer but because both papers appear in the same volume, the reader can more easily make a comparisons of the facts, reasoning, etc. It is a very stimulating discussion! Thank you very much once again for such a wonderful and interesting issue!

Paul Horley, Ph.D., Lisbon

Dear Editors:
I thought you might be interested in the latest bit of postal history added to my collection. The writer typed his letter so that it covered both sides of an airmail envelope and the message contained interesting comments about the effort required to visit the island in 1958 and the discomfort to be endured whilst on the island. Apparently the Isla de Pascua "cancellation stamp" (postmark) was very desirable and rare in 1958 (not so common even now) and the writer thinks that if Chile had been able to give the island its own postage stamps and a better postal service, the money raised could have been used to provide much help to the leper colony.

David Maddock, UK

The text of the letter follows:

27 January 1958, Letter from Easter Island:
"My dear Mr and Mrs Woodcock, I am sending you herewith one of the most remarkable things I have ever sent you. The stamp is only worth, at the present rate of exchange 1/860 of a dollar, an exceedingly small amount. What makes it so valuable is the cancellation mark, that of the Isla de Pascua, which means not only Passover, but also Easter in Spanish. The island has been discovered at various times by different explorers, of several countries, but, at last officially, by Chile, on the day before Easter – hence the name. Chile treats its island possessions like stepchildren, and will not give any of them their own postage stamps. If they did this for Easter Island there would be a sale of thousands of dollars to the philatelists, and this would go far in the solution of one of their great problems – their leper colony.

"But no philatelic company would go to the trouble and expense to get a cancellation as is on this envelope. First, it would cost them over two hundred and fifty dollars for the ticket, including two payments of graft, one of fifteen dollars, and the other of twenty five, and one to two years in persuading the Chilean navy to take their representative along, a month of sailing, including ten wearisome days on Easter Island, enduring hardships, for you have to stay at any old place, and eat any old thing. There is no hotel or lodging house. The little Post Office, just a room in a private home, has only the smallest denomination of postage stamps, so they treat everyone alike. They cancel it with their own almost priceless cancellation stamp, and when the letters go to the main land you, or your friends, put on the additional stamps required, they are cancelled and the letter is on its way. No company would pay the time, or expense necessary, even if the cancellation was easily worth twenty five dollars.

"I have to send this in a separate enclosure, otherwise 999 to 1000 the letter might never leave Valparaiso or Santiago. The cancellation stamp is so highly prized and valued here, and since I am sending 55 cancelled stamps, and accompanying letters such as this, it could be a considerable haul for someone. You may not be any more interested in stamps than I am, although Jerry and Bob are, but even so, you might like to have a cancellation stamp from the most remote of all inhabited places, for Easter Island is further from anywhere else, than any place on earth.

"If you still find any precious time to glance at my letters, you will see with me, and hear, what I saw and heard on that island of fame and mystery. I will soon be on the famous "Black Cruise," in central Africa, where it is still probably as dark as when Stanley was hunting Livingston. For a few weeks, jeeps will pretty much be my middle name – no roads, roughing it, as I do often of late – then Baden Baden, Germany for several months – and finally home for a spell.

"I am sending this by boat mail, and by comparing the date of its arrival, with that of the cancellation stamp from Easter Island, you will know how long it used to take to reach you from such remoteness. If this letter did not come on the boat on which I am now writing it would take a whole year longer, for a mail boat only sails from or to Easter Island once a year. My best regards to you in your new home. (signed) Allan P H Randu" (?)[1]

[1]*That is the nearest I can get to deciphering his signature. Actually, Postal History only becomes relatively easy to obtain after 1967 when regular flights started. From 1953, when the Post Office opened, to 1967 it is much scarcer and anything earlier than 1953 is hen's teeth territory.*

Dear Editors:
It has come to my attention that the language I used in my Fall 2007 *Rapa Nui Journal* article about the sweet potato ("The Implication of the Sweet Potato's Re-Appraisal", pp.130-135) may have been sufficiently ambiguous as to confuse readers trying to understand a particular aspect of the time-line of events on Easter Island as it is presently understood. I refer specifically to the discussion of the presence of the sweet potato in the context of both initial colonization and the possibility of subsequent contact between Easter Island and parties or places elsewhere in Polynesia. In the numbered points listed in the article, I related that, somewhere between 200 and 400 years after the initial colonization, sweet potatoes show up on Easter Island. As I thought would be obvious but may not have been, I did not mean to assert that this is the first time sweet potatoes actually arrived or were first propagated on the island but in-

stead meant that this was the earliest dating of *evidence* of the presence of the sweet potato. It may well be that the sweet potato was being cultivated on Easter Island up through the 1200s but all the published research literature to date indicates no pre-13th-century evidence for this has yet been discovered (R. Green, personal communication, 2008).

The source of possible confusion may derive from a numbered point in my article where I mention that the jury is still out on exactly when initial colonization occurred — and that, despite providing some dates that have been put forth by various researchers (e.g., between 400 CE and 800 CE), I did not state unequivocally that there appears to be a temporal gap between the initial colonization and the earliest dating of the sweet potato. However, I did not then, nor do I now, refute the evidence so far regarding the earliest dating; e.g., R. Green, "Sweet Potato Transfers in Polynesian Prehistory" in *The Sweet Potato in Oceania* (C. Ballard, *et al.*, Ethnology Monographs 19, Oceania Monographs 56 - Universities of Pittsburgh & Sydney, 2005). Instead, I have merely observed that, *if* the sweet potato was indeed *not* being cultivated on Easter Island up through the 1200s, either evidence for it has yet to be discovered or the sweet potato wasn't there up to that time. And if the sweet potato wasn't on the island earlier (and as we are reliably informed that it could only arrive by human means), it follows that it must have been introduced via later contact.

Perhaps in the not-too-distant future evidence of the presence of the sweet potato on Easter Island earlier than the 13th century will be uncovered and this speculation will need to be revised. But until then the interpretation is, I think, still valid and I trust readers can continue to appreciate the staggering implications inherent in this discussion. I realize this may not satisfy some readers, for there is inevitable inexactitude in endeavors such as these, despite all that science can bring to bear on the subject — but to those who would expect "absolute proof" in this regard, I say (borrowing from the character Westley in *The Princess Bride*), "Get used to disappointment", for science advances by correcting errors, examining unanswered questions, and by inspiring one to open ones eyes and mind to new possibilities, especially when research and analysis continues to explore new avenues of understanding. To passively wait until "absolute proof" is achieved is to advocate mental laziness and ultimately intellectual stagnation.

I thank Roger Green for his assistance and keen insights on this subject.

Shawn McLaughlin

Dear Editors:

Divergent depositional processes for terrigenous vs organic material at Rano Kau: do the pollen core dates support the late colonization model? Candace Gossen (in Report: The mystery lies in the Scirpus, *Rapa Nui Journal* 21:105), presented intriguing data from a core of Rano Kau. These data may help resolve some aspects of the current discussion on the timing of initial colonization of Rapa Nui. It is not my purpose here to enter into the debate on the appropriateness of paleoenvironmental data as proxies for human settlement, nor to review the various points on either side of the colonization date debate. Rather, I wish to highlight the depositional processes involved in getting material to the bottom of the lake.

Gossen (2007:110) found a notable increase in sedimentation dating to "sometime around the AD 600s." Flenley (Flenley and Bahn 2007:100) also finds increases in particulate charcoal and changes in pollen ratios at roughly the same time. On all sides of the colonization-timing discussion there seems to be broad agreement that these changes indicate the presence of humans on the island. But the date of these changes is contentious.

Gossen presents a series of dates on *Scirpus* seeds that are stratigraphically consistent. Her dates also indicate that it takes about 600 years for material to work its way from the top of the floating *Scirpus/Polygonum* mat to the bottom. This means that floating-mat-derived organic material at the top of the lake bottom sediments is already some 600 years old when deposited on the lake bottom. However, terrigenous sediments are likely entering the lake by a different depositional pathway. They should be washing into the lake with rainwater *directly from the lake margins* from whence they settle relatively quickly to the lake bottom. This means that, at the top of the lake today, we should find terrigenous sediments washed in this year and *Scirpus* seeds from 600 years ago that finally completed their journey through the floating mat and fell out its bottom.

Thus, the dramatic changes in the cores that are dated to ~1300 years ago may need to have 600 years subtracted from their date. If the facts and logic of what I have presented are acceptable, that leaves us with evidence of dramatic changes in the Rapa Nui environment at ~700 years ago. Perhaps more support for the late colonization model?

David Addison, Samoan Studies Institute
(add1ison@gmail.com)

Reply to Addison:

David Addison writes "It is not my purpose to enter the debate on the appropriateness of paleo-environmental data as proxies for human settlement, nor review the various points on either side of the colonization date debate," but by entitling the response and suggesting that colonization is somehow linked to the dating of the KAO3 core in my research is setting up the debate even further.

First I want to say that there is great energy being expended by many people working on the island, perhaps many of the 70 known scientists who have spent years arguing about who the humans were that arrived on the island, when they arrived, and where they came from. Is it not any more valid to note human presence in the life cycle of an ecosystem, an ecology that is dynamic, changeable, reactive and adaptive?

Should we not be concerned with the existence of any life on the island? Would it matter any more or less if it

were AD600 or AD1200 when humans arrived? Or if there were forests or none? Or if the lake was full or empty? The dynamic of change within this ecology is what the lake can teach us and, if we look beyond the arguments of time, we begin to see the details of adaptation, plants changing with rainfall patterns, humans adapting instead of dying – all part of a living system

I would urge everyone reading this letter to open their minds to an island with over a million years of natural history, waiting to be told. Humans are late arrivals and are not any more or less important in this dynamic system. Now I would like to address David Addison's questions and points directly

Depositional processes- Addison notes that terrigenous sediments are likely entering the lake from rainfall washing them directly into the lake margins from whence they settle relatively quickly to the lake bottom. Response: Caution shall be used here in understanding the lake and how its processes are working. It is not a common lake system and does not work exactly as Addison states. What I have found with Rano Kao and the cellulose isotopes in the lake sediments is that lake levels have changed over time. There were times when the lake level was dry enough to cause desiccation and sometime in the very near past it began to collect more rainfall, evaporate more, and water levels rose. Fluctuating water levels also affected the aquatic plants that grew in the margins, and offered an opportunity to form a contiguous mat that eventually lifted from the lake bottom to become floating mats.

Core KAO3 was taken very near to the center at 400 meters from the edge of the lake. The pollen is reflective of the growth of these plants in the lake, and shows dry periods but little to no minerals. In fact, there is no evidence of in-washing minerals to the center of this lake in my core. Even a volcanic event that was found in the core showed desiccation and woody fragments, but no materials that would have carried it from the margins. The 2-3 meter thick floating mat of *Scirpus* and *Polygonum* that covers 90% of the lake surface now acts as the moderator to how this lake mixes, what its chemical constitution is, and how soil erosion enters the lake.

A more curious event was found between the two cores KAO3 and KAO6, which was taken 75 meters from the edge of the lake. KAO3 has a 2 m mat with 10.5 m of water beneath and another 9 m of lake sediment that maxed out the Livingstone corer's ability of 21.5 meters total. KAO6, cored off the edge of a patch of mat, had 17 m of water before reaching three meters of lake sediment that were retrieved to max corer. Under normal assumed processes, the margins should be the first to receive influx of erosion of soil washing down with rainfall. In the case of these two cores, this is not true. Dating a plant fragment at the top of KAO6 obtained a ^{14}C date of 3185BP. When compared to the KAO3 core, at 17 m the ^{14}C date was 3440BP, very close.

There is one problem: KAO6 is missing 4.5 m of sediment. If normal lake influx was occurring, the margins would have greater depth of sediment and less at the center, but this was not the case. In fact, the event is curious – as if deliberate trenching had occurred – perhaps cultivation in the lake. This is very similar to the deliberate methods of *Scirpus* cultivation in South America, and is still under investigation. A lake bottom survey will tell us more. So, KAO6 may have had sediment removed deliberately, or it may have lost it as it slumped toward the center of the lake, or it never had a mat covering that didn't add decomposing plant matter – or something that hasn't been discovered yet.

Seed migration to bottom of mat takes 600 years – The KAO3 mat has been radiocarbon dated using *Scirpus* seeds and is stratigraphically consistent with the lake sediment core. There are roughly 400 years between the bottom of the mat and the top of the lake sediment core ^{14}C dates. Many factors may be at work in this missing data. The top of the lake sediment core is very fine and not always obtainable in a Livingstone corer. The bottom of the mat also may have been pushed through, as it is very difficult to drive a vertical corer into a floating mat and catch that which is being pushed out at the very end. Some materials may have been lost in either attempt.

To answer Addison's theory that it takes seeds 600 years to work their way down to the lake sediment implies that it is only the seed moving thru the network of floating plant matter. Remember this is plant matter, woven roots, that have been disconnected from the lake bottom. Decomposition should be even and the seeds should move with the plant parts. I have tested this idea in the core as I have taken plant parts as well as seeds in the same sample and they dated the same.

When one considers a floating mat one must consider buoyancy and the point of how much mass is above water in order to balance how much is below. A good question to answer is how far above the lake surface does the floating mat exist, and has it changed over time?

Addison states that in-washing soils move into the lake rapidly, while the slow migration of seeds takes 600 years to move through the mat to "catch up." In my core there is no evidence of minerals to support a theory of in-washed soils. What is found in the detritus is more than 60% organic matter: pure decomposition of floating mat.

There are also parts of the core where whole *Scirpus* root masses were found at the bottom of the first meter and at the bottom of the second meter, with both dating to the same time period, 1340BP and 1335BP. Mounding may be an answer for the huge load of sediment in the first two meters, perhaps due to massive soil erosion, or humans — or some unknown yet to be discovered.

Mainly, the argument of in-washing doesn't apply at the center of the lake. The mat is contiguous to its formation date and when lifted by rising water. If there was in-washing, then the dates in the mat would be inverted, but they are not. Therefore, the mat and water and lake sediment act as one vertical column. To support this, the dates flow from top to bottom in a linear chronology. Therefore I

do not believe that 600 years should be deducted, as suggested by Addison.

My dissertation is in process of analysis and completion, and more results will be forthcoming in the fall issue of the *Rapa Nui Journal*.

Candace Gossen

MOAI SIGHTINGS

MOAI IN CATALONIA, SPAIN

A *MOAI* STANDS in the town of Olot, Catalonia, Spain. It was carved in 1982 by Manual Tuki and Raul Ortiz but was recently "finished" by the addition of a *pukao* and inlaid eyes, 25 years after its erection. The statue is carved of basalt from the quarries of Castellfollit de la Roca (Catalonia, Spain). It was placed on an *ahu*-shaped structure at the "Plaza de la Isla de Pascua" in Olot's village center. Recently, Manuel Tuki returned to Olot at the invitation of the Council of Olot, this time bringing a new "*pukao*" that he carved himself. He also inserted black obsidian pupils in the white eyes of the statue.

The *moai* in Olot, Spain, with newly added *pukao*. Photo: F. Amoros.

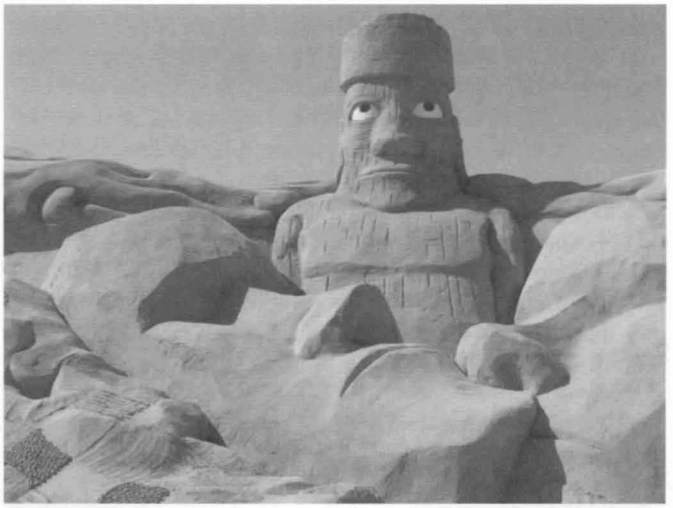
MOAI IN SYDNEY

IT IS ALREADY HOME to some of Sydney's most stunning views – but the cliff top walk from Bondi to Tamarama offered visitors an extra visual treat last November.

The Sculpture by the Sea arts event studded the cliff top with unlikely jewels: a Jules Verne-style submersible and an old Mercedes Benz being attacked by sci-fi ants were among the 100-plus sculptures on view, as artists showed that they are the masters of recycling. Road signs, plastic refuse, junk metal and LPG tanks are just some of the scrap that was reborn as art.

Daniel Clemmett used parts from car bonnets for his witty take on the famous *moai* statues of Easter Island. Titled *Ran Out of Wood*, his assemblage of rusty metal draws a parallel between car-obsessed modern man and the early people of Easter Island who paved the way for their own extinction by felling trees for the transportation of their giant stone sculptures.

by Elizabeth Fortescue, 2007, Daily Telegraph



Moai sand sculpture in Para, Algarve, 20 August, 2007. Submitted by Paolo Juntas.

How is a *moai* moved? On a Delta airport carousel! Sidsel Millerstrom noted this 15 kg *moai* at the Munich airport, headed from Atlanta to an exposition in Germany. Photo: S. Millerstrom

A FIFTY-FOOT *MOAI* HEAD is part of a "pitch and putt" park in Panama City Beach, Florida. The *moai* head stands is in the company of a pirate ship, dinosaurs, a gold dragon, and a huge monkey – all made some 50 years ago from rebar, steel and stucco. Bill Miller spent two years refurbishing, painting and reinforcing the structures, some of which are hollow and can be investigated by kids. A picture showed small children peeking out from the nostrils of the *moai*.

S. Brady Calhoon, 2008, Florida Freedom Newspapers